

The Use of Gadgets on Ethics of Early Childhood Communication From the Perspective of the Qur'an

Moh. Abdan Syakuro^{1✉}, Ardhana Reswari², Danang Prastyo³

Pendidikan Islam Anak Usia Dini, UIN Sunan Kalijaga Yogyakarta, Indonesia⁽¹⁾

Pendidikan Islam Anak Usia Dini, Institut Agama Islam Negeri Madura, Indonesia^(2,3)

DOI: [10.31004/obsesi.v7i4.4133](https://doi.org/10.31004/obsesi.v7i4.4133)

Abstract

The Qur'an guides us to always speak kindly and gently to everyone. The purpose of this study is to describe the use of gadgets on communication ethics in early childhood in the perspective of the Qur'an. This type of research uses descriptive qualitative case study approach. The subjects involved in this study were 17 children aged class B2, teachers, and parents of students at RA An-Najah I. Data collection in the study was carried out using interviews, observation, documentation studies, and data identification with research instruments in the form of guidelines interviews and observations. Researchers used three stages in analyzing data which included reduction, data presentation, and drawing conclusions. The results of the study show that: the use of gadgets has an influence on children's communication ethics. Negative communication ethics that arise due to the use of gadgets in early childhood in the form of a very bad way of communicating with parents, namely by speaking in a harsh tone to parents, teachers and fellow peers which is contrary to the context of communication ethics according to the Qur'an.

Keywords: *communication ethics; early childhood; gadgets, al-qur'an*

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✉ Corresponding author : Moh. Abdan Syakuro

Email Address : 22204031014@student.uin-suka.ac.id (Yogyakarta, Indonesia)

Received 24 January 2023, Accepted 15 September 2023, Published 15 September 2023

Introduction

Technological developments are increasingly sophisticated and growing rapidly throughout the world. This causes various influences on human life patterns, both mindset and behavior, among the technologies that greatly affect the human mindset are gadgets. In previous research that was conducted by researchers where the results of the study stated that the intensity of using gadgets in early childhood at RA An-Najah I was already proficient in using gadgets and was able to operate some of the features contained therein, namely the YouTube application, while addiction in using gadgets making early uisa children unable to get away from gadgets and resulting in positive and negative impacts (Syakuro, 2021). Therefore, parenting is needed which is very serious in reducing or anticipating the impact of gadgets that occur on students. Gadgets are media that are used as a means of communication between one individual to another in this modern era. Gadgets greatly affect the human mindset in terms of communication, which involves adults and even early childhood so that it has a major impact on the psychology of early childhood in terms of social interaction. Gadgets are a form of scientific and technological development in this era, which of course becomes a big job for educators and parents of children in balancing the mindset and behavior

of early childhood so they don't fall into negative things. Of course, with the help of technology such as gadgets, it can facilitate human activities so that they don't take a long time. Education is a conscious and planned effort to create an atmosphere in the learning process so that students are able to develop their potential to have religious spiritual strength, self-control, personality, intelligence, attitude, and creativity (Sanjaya, 2014, p. 2).

Humans as the highest beings in the world with leaders on earth occupy a very important position so that various kinds of obligations must be carried out. Humans are also social beings who are endowed with several advantages including having reason, being able to speak, and so on, therefore humans can build social relationships with other humans. The ability of humans to speak is a tool for communicating with other humans in building social interactions, both individual and individual, individual and group, or group and group. In addition, communication can foster disunity, animate enmity, instill hatred, hinder progress, and impede thought (Rahmat, 1996). According to the form of communication is divided into two parts, namely verbal and non-verbal communication with a person's communication skills able to amaze the ear for hours without moving. The ability to communicate effectively turns out to be the truth of human thought which is so relatively able to influence the thoughts of millions of the nation's children. Perfect Islamic teachings will certainly be socialized and internalized to its adherents to be more internalized and also practiced purely. Language is a means of communication for human communication since the beginning of its creation, as hinted by Allah in the Qur'an, Surah Ar-Rahman verses 3-4. : ('Ali, 2017, p. 531).

خَلَقَ الْإِنْسَانَ

Translation : He created man. (QS. Ar-Rahman [55] : 3)

عَلَّمَهُ الْبَيَانَ

Translation : He taught him to be good at explaining. (QS. Ar-Rahman [55] : 4)

The concept of communication is not only related to the problem of how to speak effectively, but also about the ethics of speaking and social behavior. In today's era, namely the era of democracy, all humans have the freedom to express their opinions to anyone. Entering this era, people find a very free atmosphere of communication so that it is not uncommon for the method and contents of the conversation to be at odds with eastern ethics, even Islamic ethics as the religion that is adhered to by the majority of the Indonesian population. Social interaction is social relations involving the relationship between individuals, individuals with groups, and groups with groups. Social interaction will occur if there is a social contact and communication (Soekanto, 1992, p. 67).

There are several verses that are assumed as communication concepts in the Qur'an, namely as follows:

Qaulan Maysura

In the Al-Qur'an it is only found once, namely in the letter Al-Isra 'verse 28:

وَأَمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا

Translation: And if you turn away from them to obtain the mercy from your Lord that you hope for, then speak to them gentle words. (Q.S. al-Isra'/17: 28).

Then to people who because of a situation cannot provide assistance to people in need, this verse provides guidance; and if you do turn your back on them, unable to provide assistance to close relatives, the poor or people on a journey, not because you are reluctant to help but because your circumstances at the time made it impossible to provide assistance to them, in a material or causal sense -another reason, then you turn away from them to obtain

the grace from your Lord that you hope for, so that one day you can help them if your circumstances allow. In this state, good, and give hope, not rejection with harsh words. Someone sometimes does not always have wealth or money, and also something to offer to their families who need it, but at least there is a sense of kinship and brotherhood and the desire to help must always fill the human soul because the verse above guides us when in financial conditions or abilities it is not possible to help them, not because they are reluctant to help, but turn away with some hope someday to help after trying and succeeding, solely to obtain the grace of God. So speak to them in words that are easy and gentle and don't offend them and that give rise to optimistic hope.

The word *tu'ridhonna* is taken from the word *al-'urdh* which means side. Thus the word means to give the side instead of facing it. While scholars argue that this verse was revealed to the prophet Muhammad SAW, when Muslims avoided people who asked for help because they felt ashamed of not being able to give it. Allah SWT gives better guidance through this verse, namely dealing with it by conveying good words and hopes to fulfill the requester's wishes in the future. The word *ibtigha'a Rahmatin Minrabbika* / to get mercy from your Lord, can also be understood as related to saying easy words, so this verse seems to say, say to them easy sayings to get mercy from your Lord (Shihab, 2002). So it can be concluded, Qaulan Maysura, namely in surah al-Isra'/17: 28, that is to speak properly and properly, so that people are not disappointed (Khoiruddin, 2017).

Qulan Layyina

In the Al-Qur'an it is only found once in Surah Thaha verses 43-44.

اِذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

Translation: Go both of you to Fir'aun! Truly he had crossed the line. (Q.S. Thaha/20: 43).

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

Translation: Speak to him (Fir'aun) with gentle words, hopefully he is aware or afraid." (Q.S. Thaha/20: 44).

O Prophet Musa and Harun, go both of you to the arrogant Pharaoh with the provision of a miracle from Me because he really has exceeded the limit in his iniquity. Once faced with him, then speak both of you to him with gentle words. Invite him to believe in Allah and call on the truth in a good way. Hopefully in this way he will become aware or afraid of Allah's punishment if he continues to be disobedient (Departemen Agama RI, 2022). This verse explains Allah's invitation through his two prophets, namely the prophet Musa and the prophet Harun to have faith and truth. In the word of Allah SWT. *Faqula lahu qulan layyinan/ then speak to them both gently, become the basis for the need to be wise in preaching which is marked, among other things, by saying kind and gentle words to those addressed.* Because even Fir'aun who was so very disobedient still had to be dealt with gently. Da'wah is an attempt to convey guidance which consists of the letters ha, dal, and ya' whose meaning is yes, among other things, to convey gently, from this the word guidance was born which is the delivery of something with gentleness to show sympathy. This, of course, does not mean that the missionaries did not criticize, it's just that criticism and delivery of other information were conveyed in good wording, namely by not insulting or cornering. As for the word *la'alla*, it is usually translated, hopefully, which contains the meaning of a hope that something will happen, of course the one who expects this is not Allah SWT. In this context the researcher tries to understand that the intended hope lies in the heart of someone who conveys Allah's guidance to Fir'aun, namely the prophet Musa and the prophet Harun AS with hope and optimism that the delivery will benefit Fir'aun (Fir'aun can repent to Allah SWT).

Based on the results of the researcher's analysis, we can draw temporary conclusions in the context of communication ethics according to the Qur'an in the two letters above, namely Al-Isra' verse 28 and Surah Thaha verses 43-44 is to guide us (humans) in how to communicate with other people. other people use good language and speak politely without having to hurt other people's feelings caused by the words or remarks that we convey, therefore, before communicating with other people, it is better to think about or organize the language and sort out the language to be conveyed in the right way. the hope that the person we are addressing can understand the contents of our delivery, in other words, we must use gentle language. This is relevant to Faridah's opinion that communication should be in the context of realizing justice, honesty, simplicity, courage, peace, work ethic, trust, critical (principles of *tawashau bilhaq* and *tawashau bi al-sabr*), *amar ma'ruf*, Islam as a teaching that Comprehensive knowledge has provided a basis for communication, although there is no science that specifically examines it. However, the ethics of communication in Islam are very clearly illustrated and have been exemplified directly by the Prophet Muhammad, which should be studied and practiced (Faridah, 2019). *Qaulan Layyina*, that is Q.S. Thaha/ 20: 44 that is, speak softly (Khoiruddin, 2017).

Based on the results of temporary observations, several problems were found that occurred due to the use of gadgets in early childhood, including poor communication patterns between children and parents when children were prohibited from using gadgets or reprimanded by parents because children played gadgets so often that they forgot their learning activities in their eyes. lessons taught at school, this also occurs when children express their frustration with their parents in a harsh tone of speech because they are reprimanded or prohibited from using excessive gadgets. On the other hand, there were also findings of problems when children communicated with their peers at school when children played during school breaks. It was found that communication patterns between children were less harmonious in the expressions of harsh tones, causing fights between children which might be caused by children watching when using gadgets leading to uneducated spectacle. So from the findings of the problem above it is a concern for researchers to examine more deeply the communication patterns that children should use both towards their parents, teachers and peers. The bad impact of using gadgets on children between otherwise the child becomes a closed person, sleep disturbance, likes to be alone, violent behavior, fading creativity, and the threat of cyberbullying (Miranti & Putri, 2021).

Based on the findings above, it is hoped that the high use of gadgets in young children which results in poor communication patterns in children can be resolved with this research so that parents and teachers can find the right solution in overcoming the above problems. As for one solution that can be done to improve poor communication patterns that occur in early childhood due to excessive use of gadgets, namely parents and teachers must teach regular upbringing and rules for using gadgets. In teaching proper communication patterns to children, namely parents and teachers, they can see and practice good communication patterns according to Islamic teachings contained in the Qur'an as a reference used to instill good communication patterns in early childhood. Communication between parents and children is very much needed in the child's learning process because children learn by example from parents, with parental communication can develop children's verbal language as well as children's social skills with learning environment around children (Siahaan et al., 2020). Children are at risk of having behavioral problems when their parents don't consistent in applying discipline (Khasanah & Fauziah, 2020).

Based on previous research, focuses on examining the impact of using gadgets on children's social interaction leading to the results obtained from excessive use of gadgets which results in a decrease in the development of early childhood interactions and is studied from a hadith viewpoint, but the difference with this research is that researchers focus more on behavior and ways of communicating early childhood at RA An-Najah I influenced by the Gadget application and studied from the perspective of the Qur'an. So, from the difference

above, it can be clearly drawn that previous research covered in general aspects of social interaction in the form of forms, regardless of how to interact or how to interact. While this research covers aspects of early childhood development, namely religious and moral values where researchers focus more on obstacles to communication procedures or communication rules caused by the use of gadgets in the perspective of the Qur'an. In terms of the research equation, the same research object focuses on early childhood using gadgets (Oktaviana, 2021). In other previous studies, it focuses on the implementation of effective communication in early childhood in the family recommended by the Qur'an. So the difference is clear in this research which focuses on obstacles to communication procedures or early childhood communication rules caused by the use of gadgets in the perspective of the Koran at RA An-Najah I. In terms of research similarities, the same research object focusing on early childhood (Sarnoto, 2022).

The novelty in this study is to provide knowledge to readers about the correct procedures for educating early childhood in communicating with parents, teachers, and with their peers by referring to the verses of the Qur'an as a reference for good and correct communication procedures. At the end of this research it can be used by readers or institutions as a reference for an educational instillation system in improving and educating early childhood with good and correct communication according to Islamic teachings contained in the Qur'an. Planting a child's character education cannot be separated from the role of parents (Apriliyanti et al., 2021).

Based on the description above, this study aims to describe the use of gadgets for early childhood communication based on the perspective of the Qur'an. By using Al-Qur'an references as a guideline for correcting bad communication patterns caused by the use of gadgets in young children which increasingly damages communication with parents, teachers, and peers because gadgets make children addicted to always using them so that children's learning activities are hampered by the addiction.

Methodology

This study uses a qualitative approach. This type of research is a case study research, while the approach method used is descriptive qualitative. The research was conducted with the intention of describing the use of gadgets for early childhood communication ethics based on the perspective of the Qur'an. In this study, the information collected under reasonable circumstances can be formulated into a generalization that can be accepted by human common sense. This qualitative research depends on the researcher's ability to use instruments that do not change a natural situation into a situation that is different from what takes place every day in the data source environment. The data collected is descriptive in nature and is in the form of descriptions or sentences which provide information about the situation as it is the data source in relation to the problem being investigated (Moleong, 2016).

The research location is located in RA An-Najah I, Karduluk Village, Pragaan District, Sumenep Regency, East Java. The subjects involved in this study were 17 early childhood children who were members of class B2 aged 5-6 years, teachers, principals and parents. Data collection was carried out using the method of observation, interviews, data identification, and field studies. Data obtained through interviews and observations in this study were in the form of responses, reasons, opinions, feelings, and knowledge of data sources about everything that was questioned by researchers, namely the use of gadgets in 17 B2 grade early childhood children through in-class learning process activities, and everything related to research. The types of data used in this study are primary data and secondary data. Primary data sources were obtained through interviews, observation, and documentation in the implementation of gadget use activities for B2 class students. The type of interview used is a semi-structured interview which is included in the in-depth interview category, which is more flexible in its implementation compared to structured interviews. In this case the researcher uses non-participant observation in which the researcher is directly involved with the

activities of the people being observed, but the researcher is not involved as a teacher and only as an independent observer. Researchers only review, pay attention to and examine the phenomena that occur at RA An-Najah I. Primary data is data that can be obtained by going directly to the data source to obtain data whose results are actual and can be accounted for. The interview guide grid is described in table 1, and the observation guide is described in table 2.

Tabel 1. Interview Guide Grid

No	Interview Guide		Interview Result
	Research Subject	Question	Respondent's Answer
1	Class B2 students RA An-Najah I	1. Do you often use gadgets at home?	I often play gadget father
		2. Why do you often use gadgets?	fun gadgets
		3. What do you like about gadgets?	I watch youtube, I like watching ultramen, I like playing games
		4. Do you prefer playing with gadgets rather than playing with friends?	playing gadgets
2	Teacher and Principal of RA An-Najah I School	1. In your opinion, is the use of this gadget harmful to children's communication procedures?	Gadgets are very dangerous when a child is already addicted because it will hinder the rate of language development which usually often imitates that harsh slang
		2. What is your opinion about the use of gadgets in early childhood?	The use of gadgets must be limited and accompanied by parents. if you are not allowed to bring gadgets to school
		3. What is the impact of gadgets on communication ethics in early childhood class B2 RA An-Najah I?	Meanwhile, the impact is more negative, including the way children communicate that is rough imitating what they watch on gadgets if the viewing is not educational. especially communication among friends who do not respect each other. At school, usually children who are addicted to gadgets have high emotions and can't even follow the instructions given by the teacher
3	Parents of class B2 RA An-Najah I students	What is the impact of gadgets on children's communication ethics for you as a parent?	My child doesn't want to be banned from playing gadgets, bro, when I rebuke my child, I immediately get angry and thrash about so that the gadget is returned, sometimes the language is rude if I limit the time I play the gadget

To complete the data in this study, secondary data is still needed. Then the secondary data sources consist of books, journals, reports and some other literature relating to the major themes in this study. Secondary data sources mean sources that do not directly provide data to data collectors, for example through other people or documents. The data analysis used is non-statistical analysis, namely the researcher reveals and describes the phenomena that occur in the field. In this case the data analyzed is data collected in observation transcripts, interviews, and data assistance which are then analyzed and interpreted and then made into a written report. While the analytical knife used is a study of the verses of the Qur'an as a viewpoint in viewing the use of gadgets on the ethics of early childhood communication at RA An-Najah I. Researchers in this case use source triangulation techniques and method triangulation. So that later this research will provide results that are accurate, detailed, and able to be accounted for. Furthermore, the data and data sources in this study will be described in table 3.

Tabel 2. Observation Guide Grid

No	Observation Guide		
	Observation Object	Observation Focus	Observation Results
1	The use of gadgets for class B2 RA An-Najah I students at home	1. Children when playing gadgets 2. Procedures for communication between children and parents	It is known that several B2 RA An-Najah I children are affected by gadget addiction so they are negligent in studying Communication of children who are addicted to gadgets often throws harsh words at parents in a high tone which is inappropriate for children whose age has the courage to fight against parents because children are prohibited from using gadgets and their time is limited by their parents.
2	Activities of children playing with their peers at school and at home	How to communicate with peers at home and at school	the pattern of peer-to-peer communication carried out by children is often indifferent in playing and more happy when using gadgets

Tabel 3. Research Data Sources

No	Data	Data source	Data Collection Tools
1	The identity of 17 students of class B2 RA An-Najah I	17 Early Childhood	Observation, Data Identification, Documentation
2	The use and impact of gadgets on class B2 students RA An-Najah I	17 students of class B2, teachers, and parents of students	interview, observation, documentation
3	Qur'anic verses about communication ethics	book of the Al-Qur'an	Data Identification

Results and Discussion

In discussing a title above, we first know several important points that help in solving a research problem formulation, the ethics of communication of students of RA An-Najah I in use of gadgets, and we will see the view of the Qur'an on the ethics of communication using gadgets for students of RA An-Najah I.

The Use of Gadgets by Childhood of RA An-Najah I

Gadgets are small electronic devices that have specific functions, including smartphones such as the iPhone and Blackberry, and netbooks (a combination of portable computers such as notebooks and the internet). Basically, gadgets are created for the convenience of consumers in using communication media. The definition of communication according to Laswell is a process that explains who, says what, with what channels, to whom, with what results or results, gadgets when viewed through Laswell's communication model, are media in conveying messages between communicators and communicants. It can be

concluded that the gadget is a medium for communicating with the aim of facilitating human communication activities (Pebriana, 2017, p. 3).

At first the gadget was more focused on a communication tool, but since the progress of the times this tool has been refined with various interesting features in it so that it allows its users to carry out various activities, from making calls, sending messages, e-mail, selfie photos, watches, , and many others. Apart from that, all gadgets also have positive and negative impacts on their users. What's more, for young children who have started using gadgets in every activity, negative and positive impacts will also occur. Parents should be able to monitor their children's use of gadgets properly so as not to have a negative impact. The correct use of gadgets can have a positive impact on student learning, students who are already overusing gadgets will find it difficult to stop, because it will have a lasting impact (Manurung et al., 2020).

Based on the results of interviews with class B2 RA An-najah I students, it was shown that the children in that class used gadgets. Based on evidence from a statement said by one of RA An-Najah I Class B2 students named Alfin Kamali Hasan, aged 5, he showed a student's penchant for gadgets used to watch movies on the YouTube application, the child used his father's cellphone and there was no prohibition at all. given by the child's parents. In line with what was said by Fawaidul Mubarrok, student RA An-Najah I who is 5 years old and half is known that he already knows gadgets in their basic form and is even able to operate them by playing games, even this child is given leeway by his parents to use gadgets.

Furthermore, Yamna Atira Fatin, a class B2 student RA An-Najah I, is known from the results of her statement that she really likes gadgets and operates them by playing snake games, this is proof that many children are fond of gadgets and are already able to use them. The expression given by Imroatul Lutfia also said that he was able to operate his brother's gadget by playing games, as well as telling him that his playing hours were when the child came home from school. The information given by Alfan to researchers further strengthens the evidence that children are addicted to gadgets and are even proficient in using them and, more ironically, there are no restrictions from parents on their children.

Based on the information from some of the students above, it can be concluded that RA An-Najah I class B2 students on average know about gadgets and are able to operate gadgets in certain applications such as games, YouTube and other applications. When the researcher interviewed the students directly in the classroom, it was seen that the children were very excited when asked questions about gadgets and most students in class B2 could be said to be proficient in using them. Early childhood who use gadgets must be given proper parenting, where parents always provide supervision and guidance to children who use gadgets because the use of gadgets for children will have a positive impact if they get the right parenting style and guidance, but will have a negative effect. if you do not get guidance and control from parents (Azwi et al., 2022).

Based on the results of the statement from the head of the RA An-Najah I school, researchers know that school rules do not allow children to bring mobile phones because one of the children brings a mobile phone to the classroom when learning begins so that children are less focused on the teacher who is teaching. Researchers found the reason schools prohibit children or students from bringing gadgets to school. The following is also the information given by the class B2 teacher RA An-Najah I Imamatul Hasanah said that in the learning process the class B2 students were very active and the children were very responsive to the teacher when learning started, regarding the emotions of students in class very well controlled the attitude of the child to the teacher and the attitude of the child to fellow friends.

The following is Raihanah's statement from Dunggadung Hamlet, Karduluk Village, Sumenep Regency, parents from Imroatul Lutfiya said that what Imroatul Hasanah said was true that he likes to use gadgets when interviewed in class, but researchers saw that there was a bit of compulsion for parents because their children often threatens if not allowed to play mobile phones. In addition, Fitriani, from Dunggadung Hamlet, Karduluk Village, Sumenep

Regency, parents of Alfin Kamali Hasan, RA An-Najah I Karduluk class B2 student, gave information to researchers regarding their child's activities when they were at home when the child used a gadget in the form of a mobile phone as follows. The information provided above is that Alfin's parents, as he calls them, allow children to operate cellphones, but parents set time limits for children to play.

From the description above, it is reinforced by observational data at the homes of students named Fawaidul Mubarrok, Alfin Kamali Hasan, and Imroatul Lutfi located in Karduluk Village showing that children play gadgets at home after school with supervision by the child's parents. In the process of children playing gadgets, parents provide rules and playing time for their children. Seen in a photo and video of children playing gadgets including Fawaidul Mubarrok watching a cartoon entitled Boboiboy, a children's cartoon featuring a super hero drama, it can be seen that Fawaid is very focused on what he sees on the gadget and does not communicate at all with friends who are beside him. Likewise with Alfin who is excited to watch Ultraman films on the YouTube application, and also Lutfia who also looks happy and excited. These children use gadgets with assistance from their respective parents when they are at home.



Figure 2. The child is watching the Ultraman film through a gadget

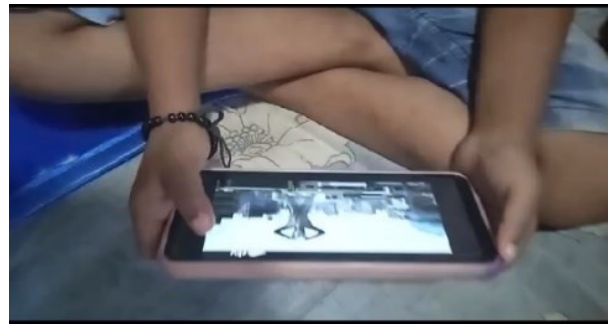


Figure 1. Children are accompanied by their parents when using gadgets

Documentation of Alfin Kamali Hasan who is using a gadget by watching the Ultraman film accompanied by his parents named Fitriani. Video link Alfin Kamali Hasan using Gadgets (Apriliyana, 2022d).



Figure 3. Researchers are making direct observations of children



Figure 4. Children and their friends are watching the Boboiboy movie

Documentation of Fawaidul Mubarrok who is using a gadget by watching a boboiboy movie with his friend. Video link Fawaidul Mubarrok using gadgets (Apriliyana, 2022b).



Figure 5. The child is watching nursery rhymes

Documentation of Imroatul Lutfia who is using a gadget by watching early childhood songs. Imroatul Lutfia's video link using a gadget (Apriliyana, 2022c).

Then the data above is also strengthened by the results of data identification in the form of a statement letter of completion of research from the RA An-Najah I institution and the statement of the Head of Karduluk Village that the statement letter proves the validity of the researcher in making observations at the RA An-Najah I institution and also making observations at the home of RA An-Najah I students located in Karduluk Village.

Based on the data presentation, it is known that the use of gadgets by early childhood at RA An-Najah I can be seen from how often children use gadgets in one day or if seen from every week children use gadgets. Some students are known to be very proficient in using gadgets such as applying games, YouTube and other applications. Many students' hobbies are focused on using gadgets which researchers know during observations at school, the intensity of using gadgets that too often results in children being lazy to learn and the forms of emotions that are released by children tend to be out of control so that children sometimes feel sad when their parents don't immediately allow children to play gadgets. As for examples where their emotions are out of control, such as children often emit high and harsh notes when they are prohibited from playing gadgets. The attitude of children who are very aggressive towards parents, children imitate fight scenes and are often angry without any clarity, also occurs when they are addicted to gadgets and even without supervision, the child's attitude will be even more brutal. Giving advice and suggestions to early childhood should be delivered slowly and gradually. Because early childhood is an individual is experiencing a process of rapid and fundamental development. Therefore, parents are required to be more creative in caring for children, educating children and providing time to accompany children in playing, not only facilitating but also needing control from parents and directing children in playing (Mita Widiastiti & Sastra Agustika, 2020).

It is known that children's addiction to the use of gadgets is caused by the parents of children who allow children to play with gadgets. Now the social life of children is more influenced by technology. More often young children interact with gadgets and also the world only affects the child's thinking about something outside of that, he will also feel alien to the surrounding environment due to a lack of social interaction. RA An-Najah I class B2 students on average know about gadgets and are able to operate gadgets in certain applications such as games, YouTube, and other applications. Pada waktu peneliti wawancara siswa secara langsung di dalam ruang kelas terlihat anak sangat bersemangat sekali ketika diberikan pertanyaan seputar gadget serta kebanyakan siswa kelas B2 sudah bisa dikatakan mahir dalam menggunakannya. When the researcher interviewed the students directly in the classroom, it was seen that the children were very excited when they were asked questions about gadgets and most students in grade B2 could be said to be proficient in using them.

Students often use their gadgets when they come home from school accompanied by their parents and children are given time to play by their parents. Therefore, the role of a family that functions adequately is a family that has a balanced type of closeness and adaptability dimensions, both types are able to create family harmony, and are very helpful to individuals in going through difficult times when they encounter life problems, thus necessitating violent behavior of parents towards children will be eliminated (Supaat & Fa'atin, 2019).

Gadgets can be used by anyone and for anything depending on the needs of the owner. The use of gadgets at this time has been used from early childhood to adults. With the development of the times, it cannot be denied that technological developments are increasingly rapid and its users have reached various walks of life, from early childhood to adults. Use by adults is usually used for communication tools, seeking information, and so on. Meanwhile, its use in early childhood is usually limited and its use is only as a learning medium, playing games, and watching animation. Its use can also have various times and different durations and intensity of use in adults and children (Al-Ayouby, 2017, p. 14).

Gadgets that are equipped with various features such as social media, video, audio, images, and games as a means of entertainment make early childhood in Budi Mulia Islamic PAUD/Kindergarten interested in using gadgets. The ease of accessing various information media and technology causes children to be addicted to using gadgets so that children will spend more time using gadgets and become lazy to move and do activities (Sapardi, 2018, p. 143).

Based on the facts in the field, the use of gadgets by students at RA An-Najah I is carried out when children return from school, which means they are used in their respective homes with assistance from the child's parents. Gadgets used by students are mobile phones which are often used to play games and watch cartoons and play early childhood songs on the YouTube application. Limitations and assistance are given by parents consistently and direct students well in using gadgets, so that students are able to be controlled by their respective parents in accessing the features available in the gadget. Some students are known to be very proficient in using gadgets such as applying games, YouTube and other applications. Many of the students' hobbies are focused on using gadgets which researchers know during observations at school, the intensity of using gadgets that too often results in children being lazy to learn and the forms of emotions that children emit tend to be out of control, lack of interaction with friends and the surrounding environment. Therefore, educators must wisely provide solutions to these problems in a way that learning will be more meaningful for children if the material is in accordance with the stages of development of reasoning and provide concrete examples from the child's life environment (Sutomo, 2014).

Based on the theory, previous studies, and the facts in the field above, it can be concluded that the use of gadgets by students at RA An-Najah I is in accordance with what was stated by (Al-Ayouby, 2017), and also what was also stated by (Sapardi, 2018) that, the use Gadgets in early childhood are often used to play games and play videos on the YouTube application and students experience addiction in using gadgets caused by students' interest in the features provided by gadgets in them and gadgets are already part of students' lives in RA An-Najah I to always be used every day.

The Impact of Using Gadgets on the Communication Ethics of RA An-Najah I Student

In the use of gadgets on RA An-Najah I students, we already know the intensity of their use, therefore this use causes many kinds of child attitudes that occur when children play gadgets. The effect of using gadgets on children has several negative and positive impacts on these children, but in this context the researcher will examine the location of the communication ethics procedures for RA An-Najah I students. There are several things that we can see in early childhood communication ethics, where this is found in the way children communicate with other children, the way children communicate with teachers, and the way children communicate with their parents. In the following, the researcher will review the

communication ethics procedures of RA An-Najah I students under the influence of gadgets which will later be studied from the perspective of the Qur'an.

According to the statement of the headmaster of RA An-Najah I, Fatimatuz Zahro', said that when a child is addicted to playing gadgets, the child's emotions are out of control and cannot hold his emotions well at school, then the children cannot wait their turn to queue with their friends and cannot working with friends when given group assignments at school and the children suddenly cry. Our frequent impact what we encountered in the field was that the way of thinking and behavior of children on a daily basis would be disrupted due to dependence on using gadgets which resulted in higher intensity of using gadgets for children, the process of interaction with friends around would also be more ineffective because they only played using gadgets without greeting each other with the theme (Mita Widiastiti & Sastra Agustika, 2020).

Bad communication due to the influence of gadgets does not only occur when children are at school, but also occurs at home when children have returned from school. following the information given by Mamluatul Hasanah, we know that the negative impact of using gadgets on the development of their children is that children are lazy in learning so that they emit very angry emotions when their parents are prohibited from using cellphones. In line with the theory which describes that the excessive and unsupervised use of gadgets by parents threatens early childhood development because they are at an age that is vulnerable to negative influences, the negative effects of using technology on children that parents are not aware of can lead to other things such as a decrease in quality. relationship between children and parents (Suryameng, 2019). Attention parents and dominant communication patterns influence the ability to speak child (Maudyta & Wahdini, 2023).

In line with Raihanah's statement, it can be concluded that her child is often angry and threatens not to go to school is an emotional form that is issued by children because children are not prohibited from playing gadgets by their parents, this is proof that the negative impact of gadgets on Lutfia's emotional development is true. From Fitriana's statement it is also known that the negative impact of using gadgets by her son named Alfin is showing emotions by imitating the style of Ultraman who fights in the film by demonstrating to his younger brother, this incident is a form of child's emotion that physically abuses his younger sibling. This event is a negative impact of using gadgets on a child's social emotional development which is very bad. because the child is out of control and causes physical violence. Meanwhile, according to Zahroh, there are several obstacles that affect children's communication, namely training methods, children who are cared for in an authoritarian manner which emphasizes that children must be seen and not heard have communication barriers, children's communication training should be applied to provide flexibility and democracy and encourage children to learn more (Bahri, 2018). Build interaction, the focus is on interaction with children, and motivating children to want build interaction with the facilitator (Supena et al., 2022).



Figure 7. The child is imitating the fighting scene in the Ultraman film on Youtube

From the description of the data above, it is supported by the results of observations, photos and videos which show that the negative impact of using gadgets is that children imitate what they watch in Ultraman films, resulting in violence against their own siblings by hitting them and fighting like the Ultraman film in the video.

Documentation of Alfin Kamali Hasan demonstrating fighting scenes like the Ultraman films he watched on YouTube, here is the video link of the boy demonstrating fighting like Ultramen in gadgets (Apriliyana, 2022a).

Quality communication in early childhood will enable them to recognize and distinguish between right and wrong, make it easier to find the root of the problem, and provide the best interests for the child with the hope that in the future the child will not be wrong in choosing associations outside the home and will not try to try something dangerous, both for himself and the environment (Panji Hermoyo, 2014). The role of speaking skills in children's social life is the most important because speaking activities will always be used in the daily life of children (Hayati & Na'imah, 2022). Therefore, negative communication ethics that arise from the use of gadgets in children have problems and obstacles, meaning that the child's way of communicating is very bad with parents, namely by being impolite in asking to play gadgets, fellow friends, and children not following instructions and children cannot wait their turn to stand in line with their friends and cannot cooperate with their friends when given group assignments at school influenced by their addiction to gadgets or children imitating movie scenes such as Ultraman which contains war content which makes them feel like trying to play a real role so that children can be brutal like what is in the show.

Therefore, it can make children stubborn and arrogant so that students can fight with one another when playing together, resulting in less harmonious communication among children. In line with the theory which outlines that, social media has real positive and negative impacts on various aspects of human life, in sociological and communication aspects, the development of social media has changed traditional one-way communication into multidimensional communication, as a result face-to-face communication is slowly disappearing. its role as a major form of social interaction (Fauzi & Ayub, 2019). Therefore, the role played by people parents in shaping the character of children by educating children from an early age with instill religious education, values and norms where children live, strategies what is done is exemplary, habituation, advice, reward and punishment (Salwiah & Asmuddin, 2022).

Gadgets are communication tools that are used to facilitate everything in everyday life, but there are several benefits and drawbacks caused by the gadget itself, namely there are positive and negative impacts which include: The positive impact of using gadgets can get broad knowledge for children, facilitating communication, training children's creativity, namely technological advances have created a variety of creative and challenging games. With communication, humans express themselves, form social interaction networks, and develop their personality (Dahlan, 2014). Process of communication patterns such as inviting children to play, telling stories, and interesting ice breaking to children is a good step in the family (Munna et al., 2021).

The negative impact of using gadgets is that it is detrimental to health, because gadgets can interfere with human health due to the effects of radiation from technology which are very harmful to health, especially in children aged 12 and under, disrupting child development, gadgets have sophisticated features such as cameras , videos, games and others. All of these features can disrupt the learning process at school, are prone to crime and violence, affect children's behavior, namely technological advances have the potential to make children quickly satisfied with the knowledge they have acquired so that what they get from the internet or other technologies is the most complete knowledge that becomes a source of knowledge. This generation is easily satisfied and tends to think superficially (Nurhaeda, 2018, pp. 72-74).

Views of the Qur'an on the Communication Ethics of Using Gadgets for Students of RA An-Najah I

Communication ethics is behavior or attitude when communicating in accordance with the rules and norms that apply in the science of communication. In Islam also explained ethics in communication. Communication ethics according to Islam is a way of communicating in accordance with the commands and prohibitions of Allah, both those stated in the Qur'an and those mentioned in the Sunnah of the Prophet. The Qur'an mentions a verse on communication ethics with the word "qaulan" which is classified into six parts, namely qaulan sadidan, qaulan baligha, qaulan maysuran, qaulan layyinan, qaulan ma'rufan, and qaulan kariman (Izzatin, 2020).

In the findings above, it is known that the use of gadgets by early childhood at RA An-Najah I can be seen from how often children use gadgets in one day or when seen from every week children use gadgets. Some students are known to be very proficient in using gadgets such as applying games, YouTube and other applications. Many students' hobbies are focused on using gadgets which researchers know during observations at school, the intensity of using gadgets that too often results in children being lazy to learn and the forms of emotions that are released by children tend to be out of control so that children sometimes feel sad when their parents don't immediately allow children to play gadgets. The attitude of children who are very aggressive towards parents, children imitate fight scenes and are often angry without any clarity, also occurs when they are addicted to gadgets and even without supervision, the child's attitude will be even more brutal. Therefore, communication between children and parents must be maintained because this is very necessary for children so that the behavior and physical and spiritual needs of children can be fulfilled according to their wishes, in this way children will respond positively and respect parents (Noormawati, 2021). In this case, the child begins to learn to develop social skills in forms behave according to environmental expectations, learn to play a social role in activities with peers, and don't forget that children also develop attitudes/behavior social behavior towards other individuals and social activities in society (Agustin et al., 2021).

The findings above show negative communication ethics that arise from using gadgets with children, meaning that the way children communicate with parents is very bad, namely by being impolite in asking to play gadgets. Like the way children communicate with parents who are rude when they are not allowed to play games and yell at friends when at school and children don't follow instructions and children can't wait their turn to stand in line with their friends and also can't cooperate with their friends when given group assignments at school influenced by their addiction to gadgets. Childhood in Setia Bumi Village, Seputih District, is known to be influenced by gadgets and other media such as television because children are addicted to using them (Mukarromah, 2019, p. 23). The phenomenon that occurs when children spend their time playing with his gadgets, seeing this condition can be an obstacle to the development of children's character (Hakim et al., 2022).

Early childhood communication ethics at RA An-Najah I do not show good and gentle communication ethics when communicating with their parents, teachers, even their peers. This bad communication ethic is influenced by how often children use gadgets so that children have addictions and are unable to control themselves because of the nature of children who always want to know something they don't know. So it is very contrary to the context of communication ethics according to the Qur'an in the two letters above, namely Al-Isra' verse 28 and Surah Thaha verses 43-44 which guides us (humans) in communicating with others using good language and speak politely without having to hurt other people's feelings caused by the words or remarks that we convey, therefore a person should before communicating with others better think about or organize his language and sort out the language to be conveyed in the hope that the person we are addressing can understand the contents of our delivery in other words we must use gentle language. The command to say in the Qur'an and

hadith is an indication that it is obligatory for Muslims to apply the character of honesty and true speech which in the concept of the Koran is known as qaulan sadidan (Wijaya, 2015).

Conclusion

Based on the results of the discussion above, it can be concluded that the use of gadgets has an influence on the communication ethics of early childhood at RA An-Najah I. The adverse effects resulting from the use of gadgets make children impolite in speaking words to parents, teachers, and peers who caused by child addiction to gadgets. Bad communication ethics that occurs in children caused by addiction is in stark contrast to the context of communication ethics according to the Qur'an in the two letters above, namely Al-Isra' verse 28 and Surah Thaha verses 43-44. Therefore, educators and parents must provide special guidance to children who are addicted to gadgets by referring directly to the verses of the Qur'an which teach humans about gentleness in communicating.

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